2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX10

somewhat larger than in Bushmen, and while it does not display the same well-marked peculiarities as the Southern Bushman ear is, on the whole, strongly reminiscent of it, especially in shape and in the well-rolled helix. There is generally a moderate lobe, although occasionally the ear is lobeless, as in pure-blooded Bushmen. The lips are thin, the mucous membrane everted, and there is the same convexity of the upper lip as in the Bushmen. The lips project considerably, the lower slightly beyond the upper, giving the mouth a snout-like appearance, which may also be noticed in some of the Bushmen. This projection of the lips easily conveys the impression of great prognathism, owing to the flatness of the nose and the retreating chin; but actually the degree of prognathism is slight, although greater than in the Cape Bushmen.

In build there is also a great similarity between Hottentots and Bushmen. The bodies of the Hottentots are slender, and the limbs very slight; good muscular development is rare, the muscles generally being thin and cord-like. The legs are rather long in proportion to the trunk, while the arms, again, are short; the hands and feet are small and narrow, like those of the Bushmen. The hips project but little, and the protuberant belly seen in the Southern Bushmen does not occur to the same extent, although it is also often found in small children. The buttocks are small, but may appear prominent owing to the strong inclination of the pelvis and the hollow back, features already noted in the Bushmen as well. The horizontal position of the penis found in pure-blooded Bushmen is occasionally seen in the Hottentots, but is comparatively rare.

The breasts of the girls, like those of the Bushmen girls, are proportionately small and conical, with projecting nipples; but in mature women they become quite limp, and hang flat against the body. Steatopygia is far more common and more pronounced than in Bushwomen; it is found in the women of all the Hottentot tribes, although it tends to disappear where there is any great degree of intermixture with other peoples. Elongation of the labia minora is also very often found as a physiological feature. Although this cannot be regarded as a racial peculiarity, the fact is noteworthy that it occurs far more frequently in Khoisan women than in the women of any of the other South African peoples.

Relationship Between Bushmen and Hottentots

The Hottentots and Bushmen are so much alike in physical characters and so distinct in appearance from the other inhabitants of

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX10

B 184 309 225 881

given to boys at their puberty ceremonies; other cuts are made to ensure good luck in hunting, while still others are the marks of successful hunters. These special cuts will all be discussed below in more detail.

B 181 309 881

According to Dornan the Hiechware of the Eastern Kalahari practise circumcision of boys and what appears to be a form of clitoridectomy in girls, both in connection with puberty ceremonies. These mutilations he regards as common to most Bushmen and as being truly Bushman in origin, even going so far as to advance the opinion that the neighbouring Bantu who also practise them have taken them over from the Bushmen.[1] This view cannot be upheld. Actually none of the other Bushmen known to us have either form of mutilation, so that these practices can by no means be regarded as common elements of Bushman culture. It is far more probable that the Hiechware have adopted them from the BeChwana, to whose influence they have long been exposed, just as they have adopted from them other elements of Bantu culture, both in technology and in religion.

H 309

Hottentots

Circumcision, as in the case of the Bushmen, was altogether unknown to the Hottentots. Kolb and several other early writers on the Cape Hottentots, however, state that at or before puberty the left testicle of every boy was excised.[2] It is difficult to decide how much truth there is in this statement, although Kolb gives a minute description of the rite and claims to have repeatedly made a personal examination of the victims themselves. Later writers all emphatically deny the existence of this practice, especially Fritsch, perhaps the most careful observer of the bodily characters of the Cape Hottentots. He maintains that Kolb may have been deceived by the well-known fact that in both Hottentots and Bushmen the scrotum is often drawn up close to and just under the root of the penis, and appears to contain only one testicle, the other not having descended into the scrotal sac.[3] Certainly in more recent times the custom of excision, if it ever did exist (and one is inclined to believe that the older writers may be trusted in this respect), has completely disappeared; and it has given

H [147]

[1] *Pygmies and Bushmen of the Kalahari*, 158–60.
[2] Kolb, *op. cit.*, II 103; Tom Rhyne, "Account of the Cape of Good Hope," 840; Wicar, "Berigt aan den Heer Joachim van Plettenberg," 98–9; other references summarised by Welt, "Lokalexamenarbeiten . . . der staatlich-französischen Sektion," 882–93.
[3] Fritsch, *op. cit.*, 222–6.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

practice whereby two individuals, either of the same or of opposite sex, will enter into a specially intimate bond of association, *soregus*, with each other. This is initiated by one of the parties drinking from a bowl of water (or nowadays often coffee), and then handing the rest of the liquid to the other to drink, with the words: *sore-//gumsa ure*, take the *sore* water, or *sore-//gumsa are*, drink the *sore* water. As a rule the relationship thus entered upon primarily implies deep friendship and mutual assistance, especially in economic matters. But, according to Falk, it is also used as a means of establishing a homosexual relationship, especially by boys, who jealously watch over each other. The customary form of homosexual practice is mutual masturbation, among both men and women (*ou /kuru* or simply */kuru* in the case of men, */gue-ugu* in the case of women); pedication (coitus in anum) between men, and the use of an artificial penis between women, are also found, but more rarely. Falk mentions also three cases known to him of men who were confirmed sexual inverts. Unfortunately he gives no concrete data as to the public attitude either towards such men or towards homosexuality in general, but as far as can be gathered from his short account, homosexual practices are regarded somewhat as a matter of custom. How far this is the correct view cannot be determined, as no other writer gives any positive information on the subject.

Solitary masturbation (*gui-guises*, to make oneself stiff) is also found; and, according to Fritsch, it is so frequent among girls as almost to deserve the name of a national custom ("Landessitte"). No special secret is made of it, he says, and the people even speak of it in tales and legends as if it were quite an ordinary occurrence.[1] He goes so far as to venture the suggestion, often advanced also by other writers, that the elongation of the labia minora found in many Hottentot women may be due to this practice,[2] but, as we have already seen, there is little doubt that this hypertrophy is a purely physiological condition.

Wandres mentions also that occasional cases of bestiality are found, which, if they come to the notice of the tribal council, result in "exemplary punishment".[3] He does not specify the nature of this punishment, nor does he give any instances known to him of such abnormal practices.

[1] *Eingeborenen Süd-Afrika's*, 331; cf. Falk, *op. cit.*, 102.
[2] *Op. cit.*, 283.
[3] *Loc. cit.*

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

hands, to take up the melody, while the men forming into line range themselves against the Witbooïs and in a crouching posture continue playing on their reed pipes. The Witbooïs also form into line, and send forward a messenger, who advances and then returns, always playing on his pipe and hopping up and down. Next one of the red-hatted men, representing Jan Jonker, dances up to the Witbooïs, and, still blowing on his pipe, shakes several of them by the hand. Meanwhile a Witbooi in the same manner circles round the group of women, representing the cattle, and after inspecting them all returns to his party. Now the murder of Jan Jonker is enacted, so too his men dancing up to his aid are massacred, and finally the Witbooïs dance away with the plundered cattle and women. The whole dance, with its wealth of action and skilful performance, is a most interesting illustration of the imitative talent of the Hottentots and their fertile imagination. In this respect, at least, they equal the Bushmen, even although they have not the grand masquerade dances performed by the latter.

Dancing itself without music and song is seldom practised, but singing without musical accompaniment is common.[1] Most of the songs are based on actual incidents affording a suitable theme; others are love songs; and Hahn mentions still another type, known as *gares*, which Hottentot mothers or nurses are in the habit of extemporizing in praise of a child while washing or anointing it.[2] The verbal text of these songs is generally very simple in character, and not always rigidly fixed. When singing in chorus, individuals will often add motives of their own to the text, which after shorter or longer intervals they always repeat anew with slight variations. But they are able in doing so to weave their motive harmoniously into the melody of the other singers. Nowadays the songs are often church hymns or popular Dutch folk ditties, and the reed pipes are often replaced by the mouth organ or concertina, but the musical sense of the people is as lively as ever, and they find their principal recreation in its exercise.

Knowledge of Disease and Doctoring

The Hottentots on the whole do not enjoy robust health. The slender body, often weakened by inadequate and irregular food, uncleanliness, excessive indulgence in alcohol and tobacco, and privations of all sorts, has little power of resistance. The early writers

[1] Schultze, *op. cit.*, 312–3. [2] *Op. cit.*, 103, 28–9.

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

dark brown and shows no distinct patches caused by veins as is the case with the brown eyes of the European. The white of the eye frequently has a tone verging into dirty yellow.

6. The prognathism of the jaws which is conspicuous in almost all of them, is frequently accentuated by thick, protruding lips. Thick lips are, however, not the rule with all of them. The teeth are often of exceeding whiteness and regularity, but in the case of elderly people they are frequently prematurely decayed or lost.

7. The ears are mostly small, the lobe of the ear either wholly or partly joined. I have never observed a Darwinian tip. Most remarkable, however, is the variety of ear-shells, for I have observed ear-shells which were almost devoid of cartilage while the cartilage of others was so strong that it was very difficult to bend the ear.

8. The hair of the head is black, short and woolly. When not combed the hair has the appearance of being gathered into small tufts. It was on account of this that the Hottentots were given the name of "peperkop," since the woolly, fine and frizzy hair reminds one of pepper-corns. The hair rarely turns grey before the 60th or 70th year, and it is the rarest thing to meet an old Nama with wholly white hair. The armpits and other portions of the body are very sparsely covered.

147 9. With the exception in the limbs, there is a peculiar propensity to adipose tissue. In young people of both sexes there is a regular distribution of fat, which gives the skin a certain pleasing and taut appearance; but the appearance of elderly men, and particularly women who have had one or more children, is completely changed. The skin of the stomach becomes flabby and the skin gives the impression of being loosely hung over the muscular system, as if it has not been able to contract upon the disappearance of the fat. The stomach skin, later the chest, is then covered with innumerable wrinkles, until at last the face too reveals numberless wrinkles.

During this period of redistribution of fat, steatopyga sets in with many women, which is apparently a hypertrophy of the fat over the coccygeal muscles. Not all women have this accretion of fat, which to the Nama is the ideal of beauty: but it is estimated that about 10 per cent. of the Nama women attain to this ideal. Some men of advanced age, strange to say, also reveal distinct steatopyga.

141 10. The hands and feet of men and women are of exceeding daintiness, and this daintiness is surpassed only by the Bushmen. Europeans certainly do not rival them. A num-
144 ber of these physical peculiarities indicate that the Nama are in all probability not a pure race, and that in past centuries there has been a considerable admixture of Bushmen blood.

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

571 such occasions the men provide music by means of flutes made
535 of reeds and the women and girls perform old national dances, clapping their hands, singing, and stamping with their feet. Yet these nocturnal dances are not always harmless, for their feelings being aroused they lightly indulge in immoral excesses, and on the following morning squabbles of jealousy do not fail to arise.

147 12. The Nama does not enjoy robust health. The slender body, often weakened by dissoluteness and irregular food has no power of resistance. During the cold season they catch
[64] severe colds, and consumption and venereal diseases demand many victims. They hardly know how to nurse themselves when ill and often resort to ridiculous measures. For this
[45] reason they grow old very soon and at the age of fifty consider themselves senile. The nursing of people who are
758 dangerously ill leaves much to be desired and when they have lost hope of recovery they leave off indulging hopelessly in hopeless nursing. Burial in a squatting position with a skin
764 wrapped round the corpse, in a round grave 1½ metres deep,
177 in a lonely spot in the open fields is now only prevalent in far-off places, for the Christian way of burying has generally been adopted. They make a flat coffin of planks which they have picked up—or of cheap boxes—paint it black, enclose in it the corpse and sink the coffin into a grave in the graveyard for natives, which exists in all the larger towns. The grave is furnished with large rocks at its head and foot and is often neatly and tastefully covered with small stones. Well-to-do families erect on the grave a wooden cross with an epitaph; and cut stones with inscriptions on them are not uncommon; but they have not yet adopted the custom of looking after their graves. Before it became the custom to inter in coffins, a grave was dug with its deepest part resembling a coffin. Half-way it broadened out on both sides, on each of which a step was made. The corpse, wrapt in skins or blankets and laid flat on the ground, would then be covered with wooden poles on which the excavated earth was thrown, so as not to be in direct contact with the corpse. These three modes of burial are still all in vogue, reminding one of the old epoch, the transition period and the modern time with its interments conducted in the Christian and European way.

VIII. Language and Intellectual Life.

187 1. At the very first meeting of Europeans with the Hottentots of the Cape Colony the peculiarity of their language attracted attention and for a long time it was believed that it could not be learnt by adults. Dr. O. Dapper, whose book about South Africa was published in 1668, writes about it as follows:—

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

The neck is moderately long, shoulders narrow, and arms rather long but quite slender and lean at the wrists. The hands are of good shape, and the fingers long, for they regard it as ornamental to let their finger nails grow like eagles' claws [*]). The belly with almost all of them is lean and slender and the buttocks protrude, with the result that the body, when stripped or lightly clad, is not evenly balanced. Their legs are fine and shapely, although often with slender calves; but the women especially have very pretty small feet. They are fleet-footed and so vigorous that some of them can easily keep up with a bull in full gallop and run it to a standstill [**]). They are endowed with male organs of more than usual size [***]).

The women are small in build, especially among the Kochoquas or Saldanhars. Some are found with features so regular (due in no small measure to the fact that they are not subject to measles or small-pox) that they could have been drawn with a pencil, except that they are somewhat flat in the nose. The married women, however, have exceedingly big bosoms, so big that their breasts, which hang loose and uncovered, can be passed back over the shoulders to suckle the children whom as a rule they carry there[*]). But this does not hold for the unmarried ones. The lining of the body appears to be loose, so that in certain places part of it dangles out [**]).

All the Kaffrs or Hottentots are people bereft of all science and literature, very uncouth, and in intellect more like beasts than men. Some, however, through steady intercourse with our countrymen, gradually let the sparks of their human nature come to light, just as several at the Fort are also beginning to grasp the Dutch language.

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*) Among the Hottentots a child was suckled till it was two or three years old. The mother, when going out on her daily occupations, carried it with her on her back in a lambskin passed under her arms and knotted over the breast. Dapper's reference to the mother's breast being pushed up over her shoulder so that the baby can suck while still on her back is confirmed by several later writers (cf. Schapera, *Khoisan Peoples*, 268).

**) This very discreetly worded sentence refers to the well-established fact that among Hottentot women the labia minora are sometimes considerably elongated, and may project as much as 60 mm. beyond the rima pudendi. This hypertrophy, the so-called "Hottentot apron", has been regarded by some writers as artificially produced by manipulation, but Schultze, who has studied it carefully, maintains that it is a natural physiological

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

forte lucrosus. Omnes quos mihi saltem videre contigit, gracili ac elaborato corpore, congruenter concisis artuum lacertis, simo (qualis *Africanorum* ac *Asiaticorum* plerisque conatus est) naso, depressa fronte, chilones, crispo, languinoso, & in varias deraso formes capillo, nudi incedunt, tectis tantum levi corio praecordiis. Feminas a maribus deformitate distinguas; Iliae hoc sibi a caeteris gentibus peculiare habent, quod pleraeque earum dactyliformes, semper geminas, e pudendis propendentes appendiculas, productas scilicet *Nymphas* (ut raro in nostratibus exemplo prolongata conspicitur *clitoris*) gestent, quas tuguriola (illi suo idiomate *krulles* vocant, mulieribus fortuito referta) intrantibus magna cum gesticulatione, coriaceum elevando supparum, videndas praebent. Sic strangulatam nuper prosecavit amicus *chirurgus viraginem Hottentotticam*, in qua digitalia haec *Nympharum* tubercula, e verendis procidua, duas in una mammilla papillas, variosque in [1]) pancreate calculos observârat. Imo vero, adjiciebat probatissimae fidei *Gubernator*: *Et ego calculum ex medietate virilis testiculi exsectum, propter adamantinam pellucidilatem annulo insertum possedi; aut eum supersagitioso & ingentem de eo amuleti sim ventilanti, Nigritarum Regi donavi.* Id vero cum *Nigritica, Aethiopica* &c. gente commune habent; quod ubi hi oleo, illi pecorum adipe corpora, sed praesertim verticem, illinant, cineribus ex concrematis herbis (quos *Bouchôu* vernacule appellant) in eundem conspersis: quod officium uxores maritis praestant. Aurium lobos transversim lateque secant, aperturam bacillo, vel *tabacifuma* fistula, vel quod illis solennius, *corallinis* inauribus pandant.

[1]) Sic tandem dubitationis aleam evaderet dictamen hoc; posse etiam in omnibus corporis partibus calculos produci. (This statement need not labour under any suspicion of doubt: stones may be produced in any part of the body.)

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[147] [1]) On this well-known characteristic of Hottentot women, see above, p. 62. ✓

[192] [2]) The word *kraal* is not of Hottentot origin, but was taken over by the Dutch from the Portuguese *curral* and applied to the settlements of the Hottentots, not to their huts.

a [i.e., see P. Kapper, this File, vol. III, p. 62. — Ed.]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

All the Hottentots whom I at least have seen have slender and finely-knit bodies, matching the small musculature of their limbs; their noses, as with most African and Asiatic peoples, are snub, their foreheads low; they are thick-lipped, and have curly woolly hair, shaved into various patterns; they go naked except for a light covering of skins on the chest and belly.

The women may be distinguished from the men by their ugliness. And they have this peculiarity to distinguish them from other races, that most of them have dactyliform appendages, always two in number, hanging down from their pudenda. These are enlargements of the *Nymphae*[16]), just as occasionally in our own countrywomen an elongation of the clitoris is observed. If one should happen to enter a hut full of women — the huts they call *kraals* in their idiom [17]) — then, with much gesticulation, and raising their leathern aprons, they offer these appendages to the view. A surgeon of my acquaintance lately dissected a Hottentot woman who had been strangled [18]). He observed these finger-shaped prolongations of the *Nymphae* falling down from the private parts, two nipples in one breast, and various stones in the pancreas. What is more, the Governor, whose word can be absolutely relied upon, added the following: "I too owned a remarkable stone. It was cut from the middle of a man's testicle, and, on account of its diamond-like brilliance I had it set in a ring. But I made a present of it to the King of the Negroes, a superstitious fellow, who displayed a profound belief in its power as an amulet."

The Hottentots have this in common with the Negro, Aethiopian, and other races, that, as the latter smear themselves with oil, they smear their bodies with animal fat, and especially their heads, sprinkling also on their heads the ash of burned herbs, which they call in the vernacular bouchou.[19]) Wives perform this service for their husbands.

They cut the lobes of their ears across in a wide slit, and stretch the aperture by inserting a stick, or a tobacco-pipe, or, what is more usual with them, coral ear-rings.

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[16]) On this woman, see below, p. 126, n. 26.

[17]) Buchu was always ground, ie, powder, never burned.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XXI.

The Magistrate.

Every little collection of huts recognizes its own chief, 622
and the chief generally recognizes a superior, and all are called by the one name Captain. The Essequas, but only they, have a king. The whole government rests on these Magistrates; the subjects venture on nothing of importance on their own initiative, but are always ready to obey the Captain's nod. When they are to move the word is given by the Chief. If they wish to enter upon matrimony, they must obtain the permission of the Chief, obeying his word with complete submission.

CHAP. XXII.

The Law of Nations.

Although, being bound neither by the bonds of God nor 845
of shame, they absolve themselves from law, yet they are often a law to themselves, imitating by blind impulse, under the teaching of dame custom, those things which their fathers before them did. Thus, if a mother bears twins, a male and a female, by the law of their race they kill the latter in the cradle [44]). In this their only point of difference from the Scythians is that they, in the kingdom of the Amazons, killed the males; while they differ from the Carthaginians who early inhabited Africa, in that they sacrificed living boys for preference, and in their innocent childhood, to Saturn.

All the males that are born are immediately at birth 304
deprived of one testicle, so that their barren land may not 856
receive more inhabitants than it can nourish, and, as they add by way of further explanation, so that they may be able to run the more quickly [45]).

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as soon as they are born (according to Nieuhoff) or at the age of 9 or 10 years (according to others), and that forsooth to make them the more swift and nimble; but how that fancy should come into their heads I cannot tell." (V.R. Soc. 5, 51). Later writers all emphatically deny the existence of this practice, especially Fritsch, perhaps the most careful observer of the bodily characters of the Cape Hottentots. He maintains that Kolb [and also Maxwell] may have been deceived by the well-known fact that in both Hottentots and Bushmen the scrotum is often drawn up close to and just under the root of the penis, and appears to contain only one testicle, the other not having descended into the scrotal sac (*op. cit.*, 333-4). This observation may well account for the early statements that the Hottentots were monorchs.

304 856 [147]